1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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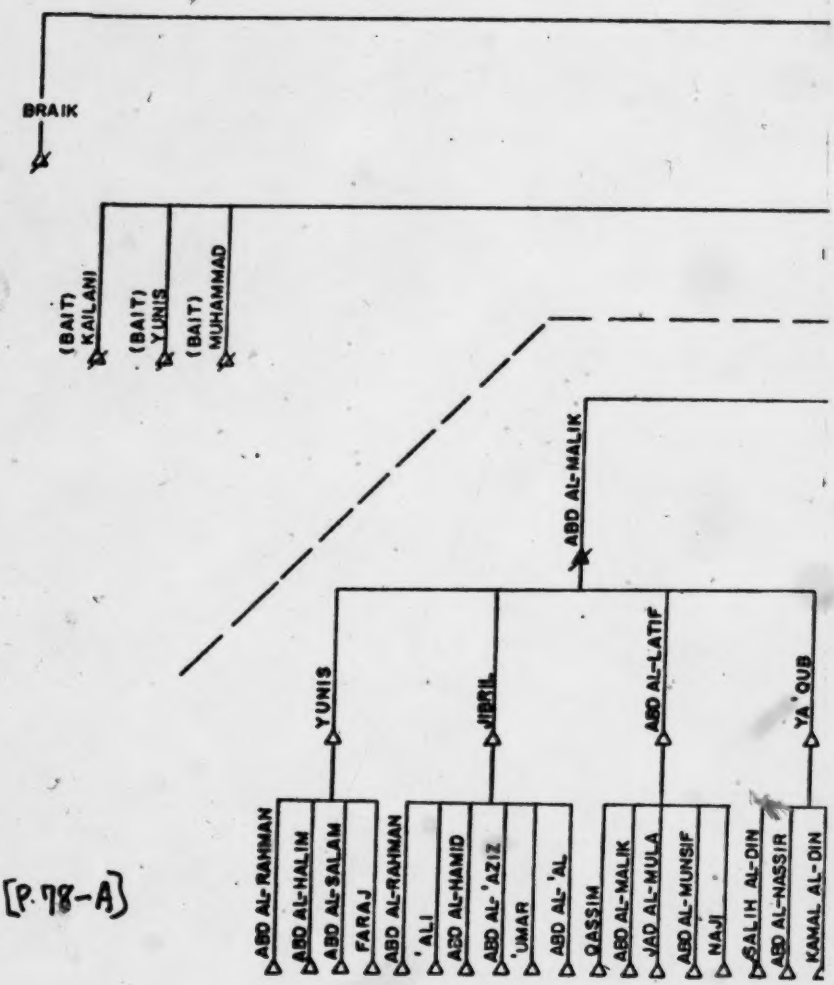

[P. 78-A]

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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MA'FAS
HASSAN
QASSIM
(BAIT) 'UMAR
IBRAHIM
ABD AL-QADAR
MUHAMMAD
'ALI
HANAISH
SALIH
YUNIS
ABD AL-RAHIM
ABD AL-KHALIQ
'ALI
SA'AD
MUHAMMAD
IBRAHIM
'ATIYA
'UMAR
TAHIR
FARAJ
QASSIM
RIZQ
SAFI
ABD ALLAH
NUWAIJI
HAMAD
MUSA
MUHAMMAD
ABD AL-NASSIF
RAMADAN
FATH ALLAH
MAS'UD
HASSAN
JAB ALLAH
HIMAIDA
ABD AL-KARIM
BAGHI
'ISLAIB
ABD ALLAH
JIBRIL
RIYID
SA'ID
IBRAHIM
MAUHI AL-DIN

'UMAR — BAIT —

[P.78-B]

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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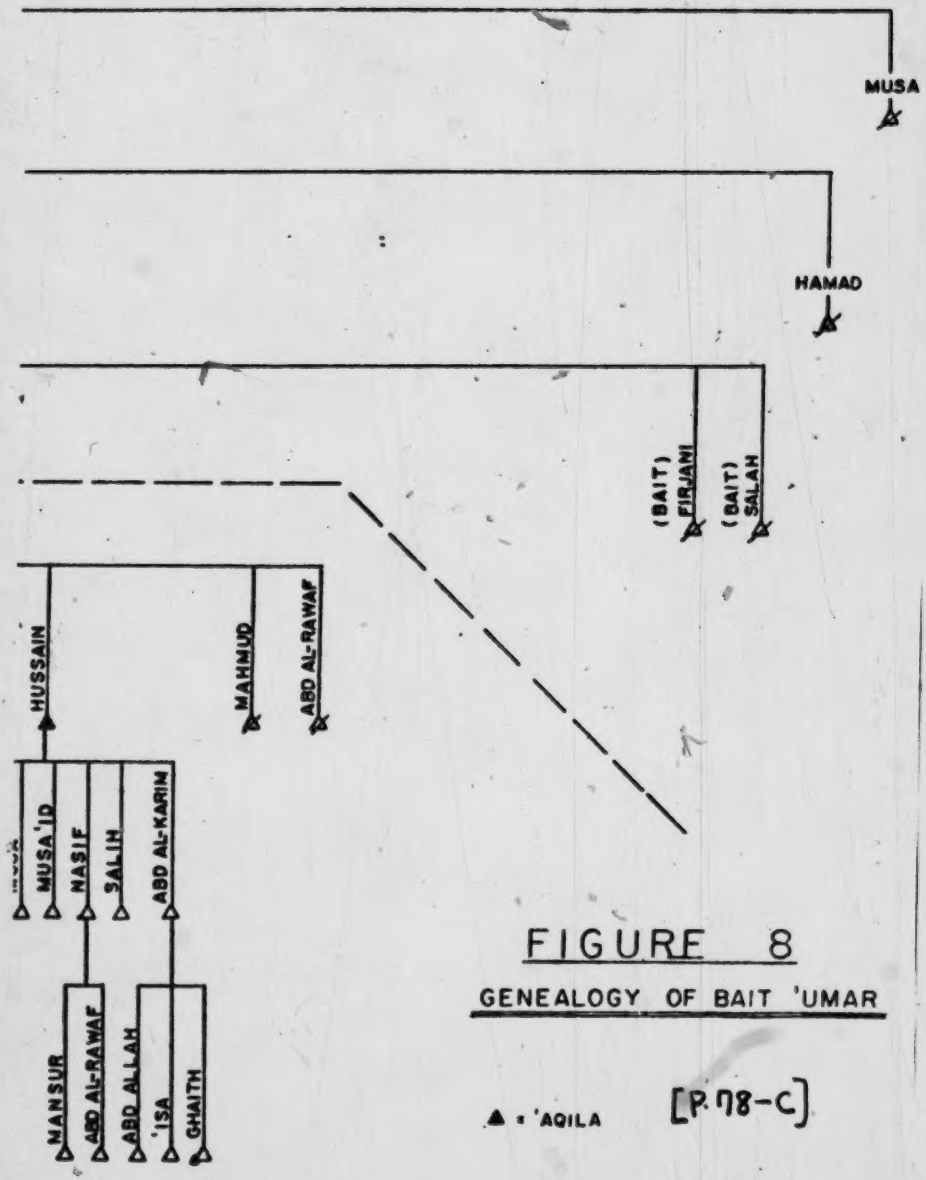

FIGURE 8

GENEALOGY OF BAIT 'UMAR

▲ = 'AQILA

[P.78-C]

000 kin groups of the parent who does not determine descent. A
182 corollary aspect of the filiation principle in al-Qasr is the
•601 practice of collaterally extending the term, khal, to include
602 many others besides the real mother's brother. This usage
604 of classificatory terminology, like that in the case of bint
[114] 'amm, leads to confusion for the fieldworker. When an in-
601 dividual marries into an outside group, or even within the
604 secondary group, the wife's brother becomes khal not only to
561 the offspring of the marriage, but to all the children (awlad)
182 at the same generation level as the offspring. All boys of the age of sister's son will refer to his mother's brother as khali ("my mother's brother"). Besides extending the web of kinship, this practice also has the function of uniting age-mates of the local descent group.

Throughout this discussion of mother's brother, I
604 have been stressing the fact that the sentiment which a
582 Bedouin develops toward this person is to be construed as a
[829] political value, i.e., a behavioral disposition relevant to the political process. It is patent then that the sister's son-mother's brother relationship should be more crucial in exogamous marriages, for in these cases cognation becomes the principal mechanism for establishing authority relations and effecting political alliance. In endogamous marriages, cognation complements the other structural principles which define the corporate group, and makes it the corporate group par excellence.

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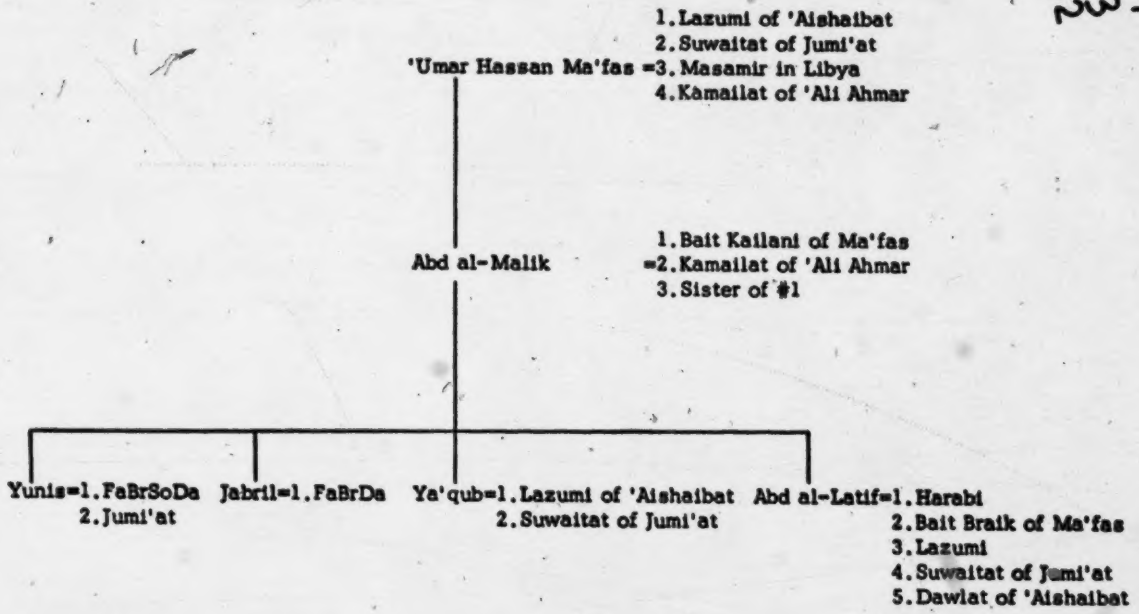
1. Lazumi of 'Aishaibat
2. Suwaitat of Jumi'at
'Umar Hassan Ma'fas =3. Masamir in Libya
4. Kamailat of 'Ali Ahmar
1. Bait Kailani of Ma'fas
Abd al-Malik =2. Kamailat of 'Ali Ahmar
3. Sister of #1
Yunis=1. FaBrSoDa
2. Jumi'at
Jabril=1. FaBrDa
Ya'qub=1. Lazumi of 'Aishaibat
2. Suwaitat of Jumi'at
Abd al-Latif=1. Harabi
2. Bait Braik of Ma'fas
3. Lazumi
4. Suwaitat of Jumi'at
5. Dawlat of 'Aishaibat

FIGURE 10

Endogamic and Exogamic Marriages in Bait 'Umar of 'Ailit Ma'fas

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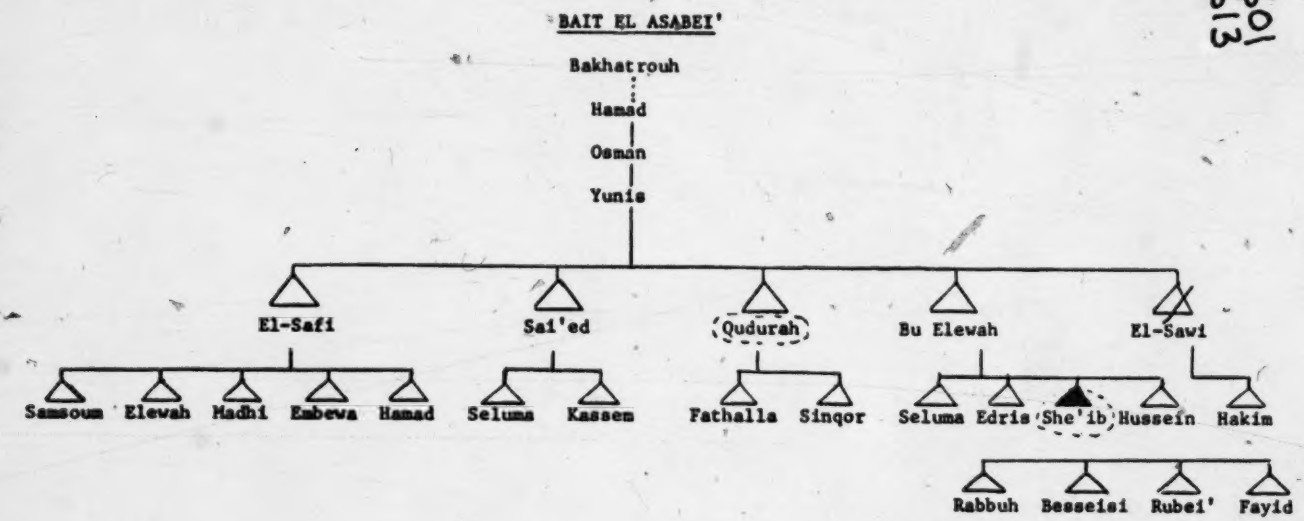
BAIT EL ASABEI'
Bakhatrouh
Hamad
Osman
Yunis
El-Safi
Sai'ed
Qudurah
Bu Elewah
El-Sawi
Samsoum
Elewah
Madhi
Embewa
Hamad
Seluma
Kassem
Fathalla
Sinqor
Seluma
Edris
She'ib
Hussein
Hakim
Rabbuh
Besseisi
Rubei'
Fayid

APPENDEX I

GLOSSARY OF ARABIC TERMS USED

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Abb	أب	father
'acd	عقد	contract
Akh	أخ	brother
'amar el dam	عمار الدم	unity of blood (vengeance group)
'amd	عمد	intention
'amm	عم	father's brother
'aqila	عاقلة	wise man; leader of a bait
bait	بيت	house
bait el shan'a	بيت الشنعة	house of the dreadful deed
baraka	بركة	blessing
barava	براوة	to ostracize from membership in a particular group
bint	بنت	daughter
bint 'amm	بنت عم	father's brother's daughter
bint haram	بنت حرام	illegitimate girl
beer sama	بير سما	sky well
diyya	دية	bloodmoney
daraieb	درايب	the tribal laws and customs
'eila	عيلة	family
el-fatha	الفاتحة	the beginning chapter of the Koran; the initial ceremony in the marriage
feddan	فدان	acre
ghish	غش	cheating, or unfair deal
ibn	ابن	son
ibn 'amm	ابن عم	father's brother's son
iktitab	الكتاب	tribal adoption

jad	جد	grandfather
jaddah	جدة	grandmother
kabara	كبارة	face-saving compensation
kabila	قبيلة	tribe
katl	قتل	killing
khata'	خطأ	by accident
kishk	كشك	dried milk
khal	خال	mother's brother
Koran	قرآن	the Islamic sacred book
mahr	مهر	bridewealth
mardi	مرضى	go-between
maleh	مالح	sour milk
mi'ad	ميعاد	tribal hearing
murabiteen (sing., murabit)	مرابطين (مرابط)	holymen, client tribes
Mustagilleen	مستقلين	independent tribes
nagei'	نجع	camp
nazala	نزالة	refuge
nazzar	نظّار	one who assesses the amount of compensation for wounds and bodily injuries
nasafa	نصفة	compensation for a wife
omda	عمدة	a government appointed tribal leader
sayem	صائم	a male who fasts the month of Ramadan, an adult
sadaqa	صدقة	obligatory tribute
sa'adi	سعادي	the original tribes of Awlad Ali
sheikh	شيخ	any tribal leader, or an old man

104	sura	سورة	a chapter in the Koran
	Shei'a	شيعة	the unorthodox sector of Muslim practices
	Sunni	سنّة	the orthodox Muslim group
	shar	شر	evil
	thebeiha	ذبيحة	a sacrifice
[601]	ukht	أخت	sister
	umm	أم	mother
	watan	وطن	homeland
	wakil	وكيل	a legal guardian
	zawya	زاوية	a religious center
	zena	زنا	adultry

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

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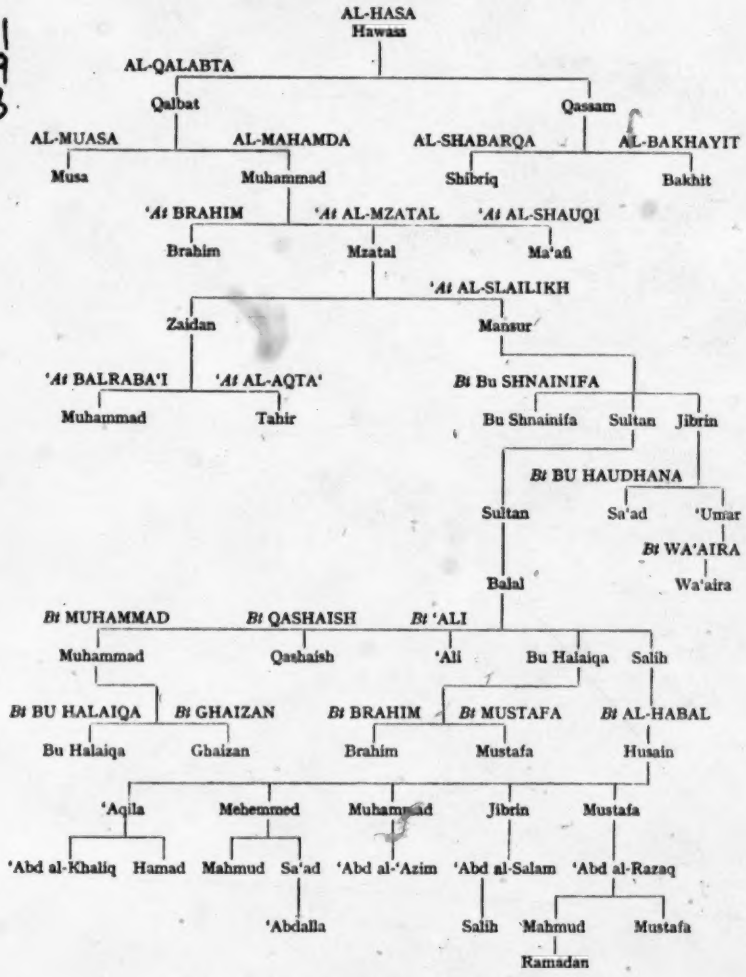

Names of tribal sections are printed in capital letters.
'Aṣ = 'Aṣlat.
Bi = Bait.

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613 If reference be made to the accompanying map and genealogical chart it will be seen that the Hasa tribe is made up of three primary sections, the Qalabta, the Shabarqa, and the Bakhayit, distributed in strips running from north to south, which are very typical and give to each section equal condi-

The Proliferation of Segments

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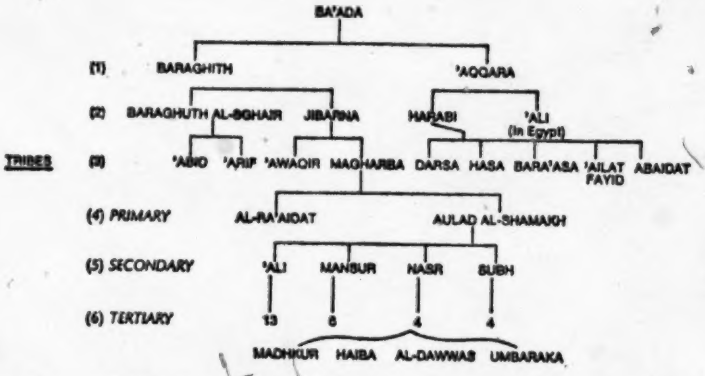
BA'ADA
(1) BARAGHITH 'AQQARA
(2) BARAGHUTH AL-BGHAIR JIBARNA HARABI 'ALI (In Egypt)
TRIBES (3) 'ABID 'ARIF 'AWAQIR MAGHARBA DARSA HASA BARA'ASA 'AILAT FAYID ABAIDAT
(4) PRIMARY AL-RA'AIDAT AULAD AL-SHAMAKH
(5) SECONDARY 'ALI MANSUR NASR SUBH
(6) TERTIARY 13 8 4 4
MADHKUR HAIBA AL-DAWWAS UMBARAKA

FIG. 18-1 GENEALOGY 1. The names given in this genealogy are the tribal names in use. All are derivatives of personal names of ancestors, like all tribal names, except for some nicknames (e.g. Baraghith means 'the fleas') and a few which refer to a general location (e.g. the Magharba means the 'Westerners'). [551]

first four descending generations is two. At the fifth level the number increases to four and finally, at the sixth level there characteristically occurs a marked irregularity in the number of descendants forming the founding ancestors of the tertiary sections. 173 613 619

Another feature of the Cyrenaican genealogy is that its branches show an intimate relationship with ecological areas. Thus, the major division into two branches stemming from Sa'ada represents the eastern and western halves of the country with associated and clear differences in ecology. Continuing the line of descent, the Jibarna and Baraghith groups of tribes occupy plain and mountain foot-hills respectively. The two Jibarna tribes in turn occupy two distinct kinds of plain. Following now the division of the Magharba tribe, its two primary sections are divided by a very conspicuous dry valley. The four secondary divisions of the Aulad ash-Shamakh primary section likewise show a relation to ecological boundaries, albeit on a smaller scale than those previously referred to, but none the less important in this more local context. Finally, the unevenly numbered tertiary sections which are derived from these four 613 619 13 182

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

as he did so, he entered into a plurality of marriages, begat sons, and replaced those men in the genealogy who had died without heirs. In the following generation the twin process of death and replacement continued. Death removed all the male descendants of Sha'aban and Faraj, and of Ibrahim Bu Miftah's many sons only two, Sharif and Abdallah, were of age to marry at the time of my visits to their camp. Both had enjoyed a plurality of wives, although still young to have done so, and each marriage they contracted took place after the death of one of their kinsmen. The full and intricate details of this interesting genealogy are irrelevant here, since all the example is intended to show is how nine of eleven male names were perpetuated in the genealogy by repeating five of them twice and four of them three times, accounting in all for twenty-two names; and to do this, three men (one of them had died, but the other two were both under forty years of age) married eight wives. All the names in the two lines which have died out have not yet been brought back into the genealogy, but 'Abdallah, the son of Ibrahim, who had already done extremely well in this respect, was confident that soon the obligations towards Musa, Abd al-Rahim, and Sa'ad would be redeemed.

Thus the fusion of names not only ensures that names threatened with extinction are perpetuated, but that one person, in the name he bears, can carry the genealogical burden of several other men of that name.

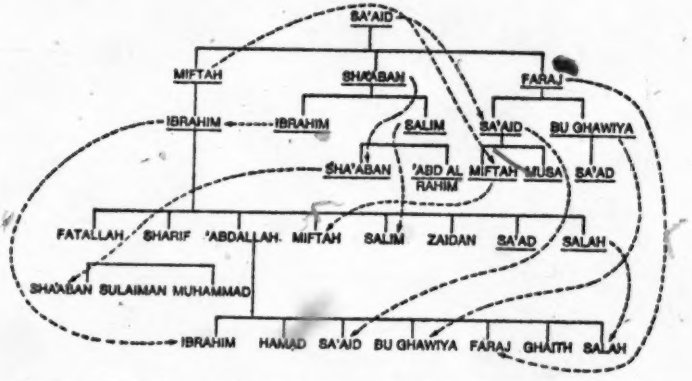

FIG. 18-2 GENEALOGY 2. The names of dead men are underlined.

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

ambiguity surrounding the actual names and their correct position occurred at about the fifth ascending generation. Whenever this point was reached in the recordings, arguments would flare up over the names to be included or excluded and over the relation of these names to those above and below, with the result that for several people of the same segment there would be several versions of a genealogy which differed only at this one point. An example of this sort is given below from the genealogy of the Nasr section, which shows seven different versions of the arrangement of ancestors round about the fifth ascending generation from the living.

The confusion at and around the fifth ascending generation appeared with such regularity in the genealogies that I feel justified in referring to it as 'the area of ambiguity'. It seems likely, moreover, that in any society where the lineage structure is closely tied to the territorial disposition of groups, since the genealogy is so rigid, there needs to be in it somewhere an area of ambiguity if it is to be related to reality. Without this ambiguity, the form of the genealogy is too rigid to comprehend changes which occur. This point in the genealogy came to assume critical significance as the point where adjustments in it are made. Other kinds of evidence point to the same conclusion.

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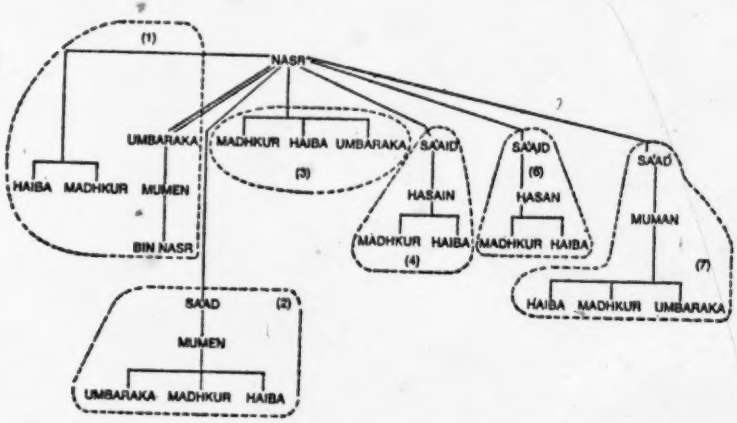

FIG. 18-3 GENEALOGY 3. *There is another section, al-Dawwas, which belongs to this group, but to include this as well would greatly complicate the issue without giving any additional information.

Cases

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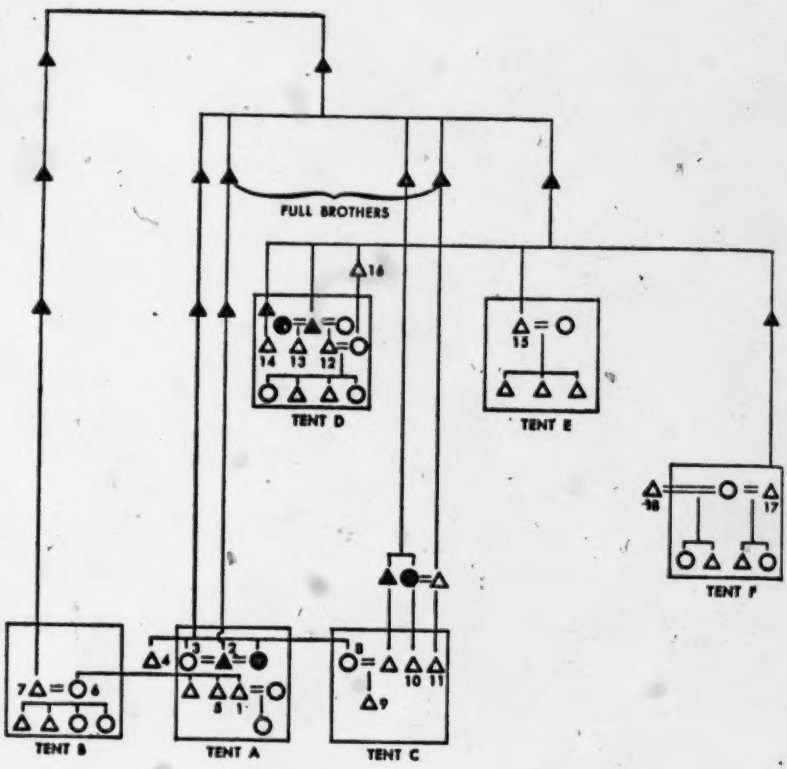

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since meat is shared by all the people of the camp, her wealth was partly dispersed among her poorer kinsfolk.

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[578]
[233]

The location of Tent B was determined by the fact that the wife (6) was the sister of (3) of Tent A. Her husband (7) had moved into the camp a few years earlier as a result of an inheritance quarrel with his elder who robbed him of his fair share. This husband (7) gained in two ways from the move. Although poor, he had a small flock of his own, too small to justify its own shepherd, but which he was permitted to include with his sister-in-law's (3) flock for shepherding. If the flock had been larger he would still have had difficulties, because, at some times of the year, save for short occasional visits to camp, the shepherd is with his sheep for several weeks, day and night. He (7) had three sons, still far too young to follow the sheep, but when they become of age to do so, his dependence on Tent A will cease, for then he can begin to gather the small flocks of other kinsmen around his own, his sons can shepherd them all and he can begin to [574] enjoy the benefits to be derived from dependents. In addition, he enjoyed